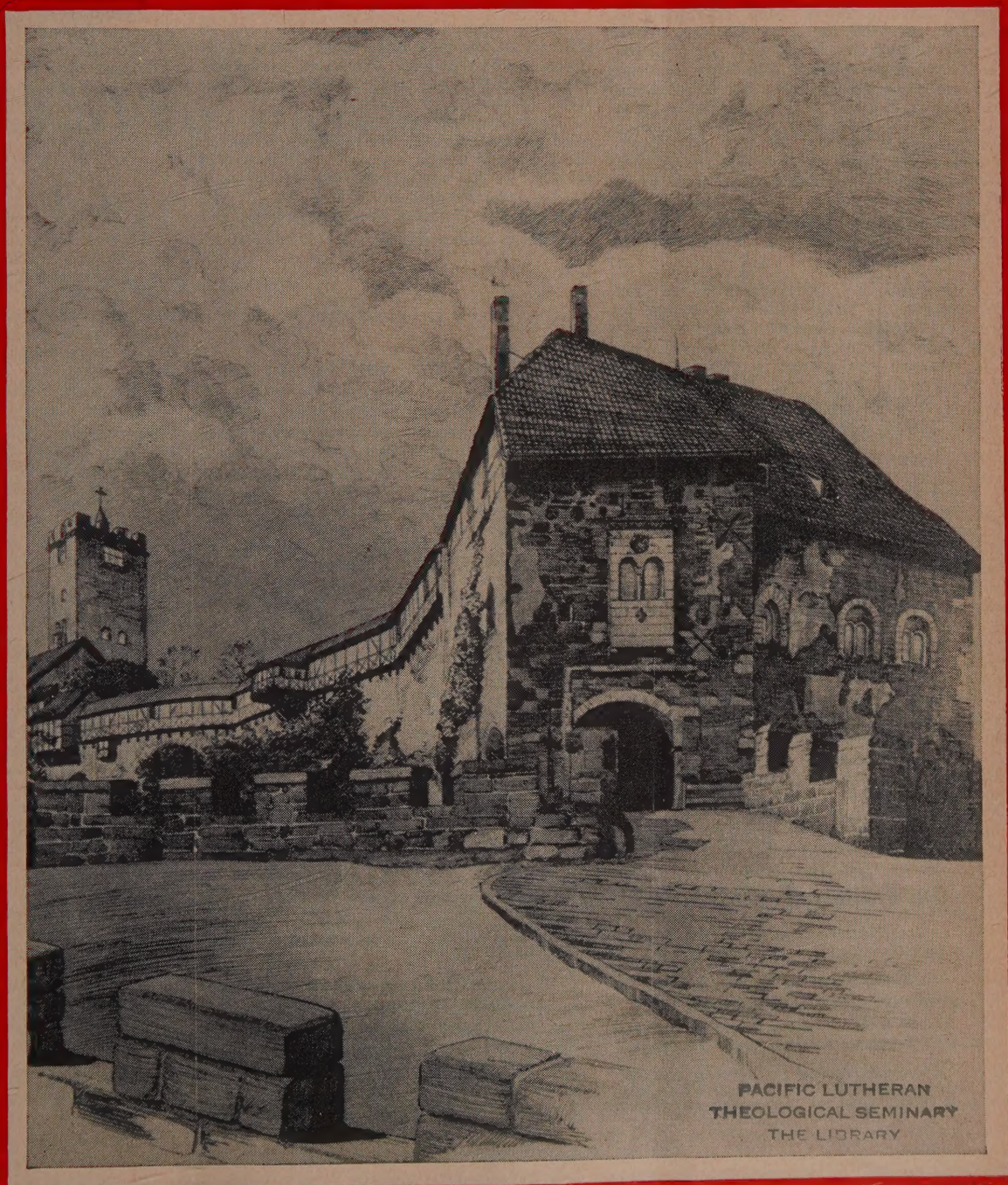
October 26, 1954

The LUTHERAN Witness



COURTESY, THIS DAY

Entrance to the Wartburg Castle

Etching by Menzo van Esveldt

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

ARMED SERVICES' HELP

I express my sincere appreciation to the Armed Services Commission for continuing to send me the materials regularly sent to Service personnel. The Service Prayer Book has been in constant use, and the translator who helps me with teaching has translated many of the prayers into Cantonese. I find the classification of Bible readings and prayers of real value when we are making home visits; so the book is not only serving me personally but also reaching many others.

Because quite a few of our young people have a fairly good command of English, the sermons in *Loyalty* often provide "just the thing for their problem," and I give them the copy to read but ask that they return it, for I keep the copies indexed and filed. Some have later told me that they copied the entire sermon for reference. It may give them a chance to think it through more, and most of them have more time than anything else.

RUTH PROFT

Kowloon, Hong Kong

HUMAN BODY

I am not a Lutheran, but we are Protestants. . . . I'd like very much to have three copies of your LUTHERAN WITNESS of September 14 to send to my sons. I am especially interested in "The Mystery of the Human Body," by Walter L. Wilson. It is a wonderful article.

Fort Dodge, Iowa C.B.

"HARVEST . . . IS GREAT"

I was shocked that Mrs. Adolph Runge and her husband were shocked to see Thomas Hart Benton's painting on the front cover of the LUTHERAN WITNESS of July 20.

When I saw this picture, I did not think you were publishing art but were referring to Matt. 9:37, 38 and Luke 10:2. How sad but true what our blessed Lord said: "The harvest truly is great, but the laborers are few."

My wife and I both thought the Benton cover was a beautiful picture at harvest time to bring to our minds the great need of laborers for Christ. . . . This picture also represents to us that the Lord also has need of the poorest and humblest workers in His harvest field.

Petoskey, Mich. HENRY J. ZINK

LUTHERAN ADS

I ride the buses nearly every day, and what do I see? An ad for one to join the Catholic Church. The Catholics have ads in many magazines.

I look for a Lutheran ad, but there is none. Why?

Surely *we* can put ads in magazines and busses. How about those people who come to the city and are looking for a church to join? Why don't we advertise?

Chicago, Ill. MRS. EDITH HEITNER

READING MATERIAL FOR THE SICK

Often when I make calls at the hospital I find that the sick have every imaginable magazine except good Christian literature. It appears that the only one to bring that is the pastor.

How about an article on "What kind of reading material do the visitors bring to their friends in the hospital?" This would afford . . . an opportunity to stress some of our good reading material.

Keep the WITNESS language simple.

Detroit Lakes, Minn. R. G. TROEGER

✠

"LIGHT FROM ABOVE"

Ἄνωθεν τὸ Φῶς

The following hymn, on the motto of Concordia Seminary, St. Louis, was written by Martin H. Franzmann, professor of New Testament Interpretation at the Seminary. The hymn was sung for the first time on October 7, 1954, by the student body at their morning chapel devotions. Dr. Walter E. Buszin was the chapel speaker. The Welsh tune is Ebenezer (Ton-y-botel) by Thomas John Williams, 1890.

Thy strong word did cleave the darkness;
At Thy speaking it was done;
For created light we thank Thee,
While Thine ordered seasons run:
Alleluia! Alleluia!
Praise to Thee who light dost send.
Alleluia! Alleluia!
Alleluia without end.

Lo, on men who dwelt in darkness,
Dark as night and deep as death,
Broke the light of Thy salvation,
Breathed Thine own life-breathing breath:
Alleluia! Alleluia!
Praise to Thee who light dost send.
Alleluia! Alleluia!
Alleluia without end.

Thy strong word bespeaks us righte
Bright with Thine own holiness,
Glorious now, we press toward glor
And our lives our hope confess:
Alleluia! Alleluia!
Praise to Thee who light dost send.
Alleluia! Alleluia!
Alleluia without end.

Give us lips to sing Thy glory,
Tongues Thy mercy to proclaim,
Throats that shout the hope that fills
Mouths to speak Thy holy name:
Alleluia! God of Glory!
May the light which Thou dost send
Fill our songs with Alleluias,
Alleluias without end.

✠

THE COVER

It was in the year of our Lord . . . Count Louis the Springer look his knights and said . . . "Our dear c is in a bad way. The peaceful mer the pious pilgrim, has terror in his wherever he goes. Last year three towns were laid waste by the bold laws. . . .

"We must build a mighty fortress which we can rule over the valle these lands. See that mountain yonder?" he called out. *"Wart, Be sollst mir eine Burg werden!* (Wait, n tain, thou shalt become my fortress! that mountain we shall build our WARTBURG. That's it: Wartbu fortress where we shall wait upo Lord, from where we shall watch the peace of the land as good Chr princes and knights!" . . .

At the end of the fifteenth centur castle came into the hands of the E Frederick the Wise of Saxony, Lu great friend and protector. . . .

After the Diet of Worms, when L was under the ban of the Empire, the Elector decided to safeguard the l his famous professor. . . . Luther taken to the safety of the War [where] in the short period of e weeks he translated the whole New T ment from the Greek. — WALTER G. MANNS in *This Day.*

The Lutheran Witness

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Manuscript of
"A Mighty Fortress"

MATTHIAS PHOTO,
CURT OERTEL LUTHER FILM,
"THE OBEDIENT REBEL"

"A Mighty Fortress Is Our God!"

By RICHARD R. CAEMMERER
Professor of Homiletics, Concordia Seminary, St. Louis, Mo.

ome, Philip, let us sing the Forty-sixth Psalm." Thus Martin Luther is supposed to have to his friend and co-worker chthon when times were full of and stress. The hymn was first shed in the dark year of 1529. it first became clear that men have to fight to the death for the of the Gospel. Prof. Roland on of Yale University thinks that bly it was written right out of of Luther's own most doubting nguished moments in 1528.

otestant Christians have become to singing "A Mighty Fortress" in ndous mass gatherings, standing nd shouting at the top of their s. But try it sometime when you lone, grief-stricken, worried, and at heart — try it then, to sing and all alone, prayerfully and ng what you say: "A Mighty ess is our God."

hat does it mean? What does this mean with its blocky tune that r probably wrote himself and harges up and down the C-major What does it mean?

The Setting

proposes to be a setting of the -sixth Psalm. When we look at salm, it is powerful enough and nendous comfort, but it seems to not too much to do with Luther's In the King James Version, followed by the R. S. V., we "God is our Refuge and Strength, a very present Help in trouble." Then the Psalm goes on to describe the believer's trust in the midst of earthquake and flood and his rejoicing at dwelling in the city of God. This trust extends even to the days of conflict with the enemies of God. He overthrows His enemies and destroys their weapons. He speaks the word of strength to His people. So goes the Psalm. Its pictures are drawn from Palestine and from the simple weapons — sword, bow, chariot — of Biblical times. The word "refuge" at the end of the Psalm refers to one of the caves high up in the cliffs, to which people might flee when attacked by their enemies.

Luther took his first cue for his own version of the "Forty-sixth Psalm" from the Latin translation, *Deus noster refugium et virtus.* That *noster* — "our" — is interesting. It modifies the word "God" rather than the word "refuge." It stressed one of Luther's favorite ideas — that to him and all believers God is personally seized by faith. For Luther, faith was not just to agree that there is a God, or to know about Him, but to possess and own Him.

His second cue Luther took from that last word in the Psalm, "refuge," in the A. V. He ponders the Psalm, not with the mental pictures of the days of David, but with those of his own German countryside in the Middle Ages. There the refuge was not a cave in a hill, but it was the fortress, the fortified residence on a hill or crag, which the Germans called a *Burg.*

The Text

And now there opens before the mind of Luther the full scene, in terms of medieval warfare, of the little countryman's part in time of war. The first stanza sings of the refuge which God not only gives but is. He can give refuge against the many ills of humankind. But He *is* the Refuge against man's supremest foe, Satan, and the adversary of God. Incidentally, it makes for a thoughtless, not to say ludicrous, effect to sing only one stanza of "A Mighty Fortress" and end on a note of high esteem toward the might of the devil!

That is the first strategy in this spiritual war, to sink oneself safely into the fortress of God, high up out of the clutches of Satan. But another campaign must go on simultaneously, one of the offense upon the enemy. Up in the *Burg* the countrymen are protected from the marauder. But down on the plain the forces of the lord move out to attack the enemy. In spiritual terms: God Himself has chosen the Champion who is leading the battle on the plain. Three stanzas sing of this battle, this Champion, this victory.

Stanza 2 sounds the believer's joy that God has chosen Jesus Christ to lead God's army. He is God Himself, He is the Lord of Hosts.

Stanza 3 casts a look again at the enemy. The first stanza had extolled his power; the third gazes into his rapacious, overpowering threat. But he cannot win. "One little word can fell him."

What is that little word? The first line of the fourth stanza gives the answer and reminds to spell it *Word.* In the New Testament the Lord Jesus Christ is called the Word infrequently — in John 1:1, 14; in 1 John 1:1; and possibly James 1:18; 2 Peter 3:5. But there is one more, clearly speaking of Jesus Christ and clangorous with the sound of battle: Rev. 19:13. This is the Champion on the white horse, the Faithful and True coming to judgment, smiting the nations, leading the heavenly armies, the King of Kings and Lord of Lords, triumphing over all the opponents of God on earth and under the earth and casting them into eternal doom. The last stanza rings with the echoes of that last battlefield and closes on a note of triumph: "The Kingdom must remain ours." The fervent faith of Martin Luther could close the Psalm not just with the sense of shelter of the man in the *Burg,* but with the cry of victory of the man who shared his Champion's success over the enemy forever.

This is not a hymn to blare or crow. It takes intense pondering of our Lord's plan for us, His battle for us with sin, death, and the devil, and His victory — our victory.

YOUR SYNOD

THE PRESIDENT

The mission work of our church in Alaska is supervised by the Northwest District, that in Hawaii by the California and Nevada District. God is graciously blessing and expanding these fields.

During the past ten years our foreign missions have enjoyed exceptional growth. God has opened one door after another for us. There was a time when, in speaking of foreign missions, we mentioned only India and China. Today four other countries must be added. In the not too distant future we shall probably add a fifth — Korea.

India is our oldest foreign mission field. This month marks the 60th anniversary of the commissioning of our first missionaries to India: the Revs. Theo. Naether and Franz Mohn. The work must have been trying and discouraging both to the missionaries and to Synod, for, though the men worked faithfully and conscientiously, nearly five years passed before the first Baptism could be reported. How different today! God is giving us every opportunity to thank Him for the blessings which He bestowed. During 1953 our missionaries were privileged to baptize 1,782 persons. Today we have 47 American workers (including the workers among the Mohammedans) plus 103 native pastors. The number of souls has increased to 25,127 and the number of communicants to 9,127.

Our mission work in China, of course, has suffered very much. All our workers from the home church were forced to leave. Our fellow Lutherans in China proper are dependent entirely on native pastors. Occasionally a person hears of some wonderful loyalty on the part of pastors and people. Many Chinese have fled into Hong Kong, and the city is overcrowded with these poor refugees. This pathetic situation has developed into a fertile mission field. Our seven workers have experienced the joy of gaining 1,497 baptized and 225 communicant members during the last three years.

Many of the Nationalist Chinese fled to Formosa. This has presented wonderful opportunities. A seminary has been established for the training of native pastors.

Soon after the end of the war in the Pacific our church was able to heed the urgent call to begin mission work in the Philippines. Under God's gracious blessings there has been marked progress. During 1953 the weekly released-time classes in Manila were attended by 1,700 pupils. At the close of 1953 we had 1,407 baptized and 333 communicant members. Of these, 91 were baptized and 114 confirmed during 1953. Sunday schools report an enrollment of 1,322, and Bible classes have 659 enrolled.

We were privileged to begin mission work also in Japan after the war in the Pacific came to an end. The Lutheran Hour did excellent "trail-blazing" work. Our chaplains were on the alert and rendered wonderful service to get our mission in Japan started. Today, after five years, we have 27 workers, 785 baptized and 602 communicant members; 244 persons were baptized in 1953. In Tokyo a seminary has been established to train native pastors.

Another field into which God directed our church since the close of the war is New Guinea. Our missionaries began to work among people who speak a language which had not even been reduced to writing. We Americans can hardly conceive of such a situation as is the field in which the Walther League Convention at Long Beach, showed such an interest last summer when Dr. O. H. Schmidt presented challenge to recruit and send six men who know how to use building Two hydroelectric plants, a hospital half dozen dwellings and other buildings must be erected. The natives are altogether unused to working with Perhaps someone will now wonder we should enter that kind of mission field. I am sure you will banish all thoughts, but rather rejoice that church is permitted to send missionaries to New Guinea when you consider during 1953 more than 500,000 natives attended services conducted by our missionaries. Furthermore, you will be to hear that the government plans open new territories in New Guinea occupation by missions and that missionaries are ready to take advantage of the opportunity.

God has been exceptionally good gracious to our Synod in granting opportunities and the privilege to the precious Gospel of our blessed deemer into a number of new We should thank the Lord for this Our missionaries are doing wonderful work. They are ambassadors of our Jesus Christ. They are doing this in our stead. It is work which God assigned to us and not only to Hence you and I, yes, every member our Synod should take an active interest in these missions as well as in our sionaries. We should support them our daily prayers and with willing liberal contributions for the cause.

JOHN W. BEHNKEN

STUDENT SERVICE COMMISSION

Campus evangelism and training in churchmanship are emphasized in Synod's student service program at 1,077 non-Synodical Conference colleges and universities from Canada to Mexico. Capital investments in worship-centered student service facilities exceed four million dollars. District-authorized appropriations for such facilities reported in 1954 aggregate one-half million dollars.

Synod conducts its student work on the decentralized District level. The Synodical Student Service Commission serves in an advisory capacity to whatever agency is responsible for student work in any synodical District. The District Co-ordinator of Student Work is the official liaison between the District and the Student Service Commission. Joint conferences of District co-ordinators and full-time student pastors are sponsored biennially by the Student Service Commission for the purpose of intensifying and extending Synod's student service program on the pastoral and teaching levels and of fostering uniformity in procedure on the basis of established policy.

The Student Service Commission conducts an annual student census to determine who is at which non-synodical college or university. Each month the Commission sends to 567 college-serving pastors a bulletin with items of interest and reviews of books relevant to the work of the student pastor. The Commission also publishes a departmentalized *Student Pastors Workbook* — the master copy is four inches thick — with rials of practical value to the s pastor in his personal and group Each summer a sheaf of supple and revisions goes to student past keep the woorkbook up to date. Commission also publishes tracts, Study and discussion materials, for credit and noncredit courses ligion, and a manual for group w campus evangelism.

The Commission sponsors G Delta, the International Associati Lutheran Students, offers counsel t Sigma Psi, the national Lutheran fraternity, and assists the Lutheran legiate Association, an alumni move

R. W. HAHN, Executive Secretary

The Psalter

u Can't Take It with You!"

salm 49:17: "For when he dieth, all carry nothing away; his glory not descend after him."

ıe years ago a stage play entitled You Can't Take It with You" ved much popular acclaim. The e struck a responsive chord; in words it expressed a philosophy hich most people readily sub-e. No matter how much wealth roperty or fame or power a man amass, he cannot take it with nto the hereafter.

ven though this fact appears to bvious, a great many people give mpression — by their greed for their lust for power, their vault-mbition — that they actually *can* it with them." Down through ry men have been animated by d lust for gold. For the sake of they have lied and stolen and l. The desire for gold has been urning obsession of their lives — important to them than honor, mily, or friends — or God. In gold — or its material equiva- — has become their god.

Our Lord told a parable about a like that. He wanted to show the of the man who "layeth up ure for himself and is not rich rd God." To such a man, sooner ter, the harsh, inexorable sum-s will come: "Thou fool, this t thy soul shall be required of " And then follows the inevitable tion: "Then whose shall those gs be which thou hast provided?" es, houses, goods — all must be behind. "You can't take it with " we say. The Psalmist says it solemnly: "For when he dieth, all carry nothing away."

This statement applies not merely ealth, however. It applies with l force to man's craving for r, prestige, "the pride of life." 's place in the sun lasts but for tle day. "His glory shall not nd after him," avers the Psalmist. There is but one thing that we can with us beyond the grave. That treasure of salvation — wrought is by Christ and bestowed on us igh His Spirit. This treasure er moth nor rust can corrupt, can thieves break through and it. This treasure, "laid up" in en, is our only enduring prize. ust be the sole object of our love, nope, our ambition.

THOMAS COATES

And Jesus Said

For many are called, but few are chosen. MATT. 22:14

To understand the significance of this word of Jesus, it is helpful to bear in mind the parable to which it is attached. A king prepares a wedding banquet for his son and invites many guests. Alas, they refuse to come. Then the servants go to the highways and bring in whom they can find. Among these guests is one without a proper wedding garment, and he is cast out. The whole story, as is evidently the intention of Jesus, illustrates that many are called, but few are chosen: many are invited to receive the good things which God has prepared for all through His Son: forgiveness, peace, joy, life everlasting, but few are chosen to enjoy these things.

It is clear there is such a thing as a choosing, an electing, a predestinating, on the part of God, and the number chosen, or elected, is small. Let us look at this teaching briefly. When the Christian thinks of his status as a child of God, he will with deep gratitude confess that it was not he himself who brought about the blessed change in him, consisting in the creation of faith in his heart, whereby he was removed from the kingdom of Satan to that of Christ; it was God's mercy and love which brought about this change. But he knows that His God is omniscient and that the whole history of the world and of all the events in it has been an open book to Him from eternity. So he will say that God did not think of him for the first time when He made him a member of His family through kindling the flame of faith in his heart, but that He thought of him and of making him a blessed child of His back in eternity, before the foundations of the earth were laid. "What a dear loving Father I have," he says; "He mercifully thought of me infinite ages before I was born; His loving counsel He has carried out, and I can be sure that He will never fail me." A comforting teaching indeed! That few are chosen is, as the parable indicates, due to the majority's persistent rejection of God's invitation — a stern truth warning everybody not to become presumptuous and indifferent. God wishes to see all human beings at the marriage feast of the Lamb, but His grace does not work irresistibly. Those who continue to despise what He offers will not receive it.

WILLIAM F. ARNDT

The Lord's Prayer

"Hallowed Be Thy Name"

"Our Father who art in heaven." Like the Preface of the Communion liturgy, these words direct us to lift up our hearts.

Jesus wants us to see the vision of Isaiah: "I saw the Lord sitting upon a throne, high and lifted up, and His train filled the Temple." He wants us to absorb the spirit of the seraphim: "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, 'Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory.'" He wants us to pray:

Like the holy angels,
Who behold Thy glory,
May I ceaselessly adore Thee.

This is the deep meaning of "Hallowed be Thy name." We have here, in fact, the very purpose of our being. Our whole life is to be *one worship* of God, *one holying* of the holy name by which He has revealed Himself to us. But God has revealed Himself to us in His Word. It is in His Word that we see our Savior, and, in the face of our Savior, our Father. Therefore, what Jesus wants us to pray for is this: Our heavenly Father, may we keep Thy Word holy. Let us regard it as a most sacred trust and treasure. Help us forever to learn it, to love it, and so attractively to live it that many others may be drawn to join us in the *Sanctus:* "Therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name . . ."

That is the *first* petition. And small wonder! In the prayer taught by the One whose whole life is summed up in the cry "Father, glorify Thy name," how could this petition come anything but first?

One day a lay theologian of my congregation handed me a long list of passages which he had painstakingly copied from his New Testament. All had one thing in common: the truth which my old friend had written in large letters above his list: "JESUS DID EVERYTHING TO THE GLORY OF GOD THE FATHER." "I seek not Mine own glory," said Jesus, "I honor My Father."

O Jesus, forgive my miserable self-glorification. Let *"all* that is within me bless His holy name."

OSWALD RIESS

Editorials

Information Needed

When the Studebaker Company early last summer asked its employees to take a wage cut, the workers, against the advice of their union leaders, voted against the cut. Obviously the workers did not realize the financial plight of the motor concern, nearly nine million dollars in the red for the first six months of the year. Informed, however, that as a result of the vote the company would have to close its factory, the employees promptly reconsidered their resolution and voted acceptance of a wage reduction.

Here is a lesson for the church. The constant shortage of funds in synodical treasuries could, we are convinced, easily be liquidated if church members had sufficient information regarding the needs of the Kingdom. Synodical leaders (including pastors and teachers) certainly know the financial plight of Synod. Our Christians are cheerful givers. Love for lost souls makes our Christians willing givers. They need only to be told of the dire need. They need no urging. They need information. An informed church is a giving church.

"Enough to Eat?"

"Five hundred years from now there won't be enough to eat," says a noted Eastern chemist. Because of population increases and devices for prolonging life he fears there will not be enough arable land to produce sufficient food. "What's the answer?" he asks.

Christ gives the answer: "Take no thought (do not worry), saying, What shall we eat? or, What shall we drink? . . . for your heavenly Father knoweth that ye have need of all these things." The almighty God, who created the universe and all its inhabitants, has provided and will provide for His creatures.

Of course, perverse man sometimes refuses to let God provide. Starvation is in some cases the result of man's neglecting the God-appointed means to sustain life. India is said to have the greatest herd of cattle in the world. Yet its people starve because they will not use the milk of cows, which are considered sacred. "The heathen in his blindness" suffers not only spiritually, but also physically.

Again, millions are starving today, not because the earth has not produced enough food, but because of the unwillingness or the inability of the producing countries to share their oversupply.

For lack of productive land the chemist need not fear. God will provide.

Two Kinds of Ivy

Years ago when a church was built in the eastern part of the U. S., the polished cornerstone bore an inscription from First Corinthians: "But we preach Christ Crucified." Soon after the dedication, ivy was planted about the foundation. The ivy grew. In the course of years it covered the walls. It also crept over the cornerstone but did not entirely cover the inscription. Only the first three words remained visible: "But we preach." The words "Christ Crucified" were hidden.

So it is with many churches today. "But we preach." To be sure, there is a great deal of preaching. But w many preachers preach? Anything and everything the message that ought to be proclaimed everywhere all times: Christ Crucified. The poison ivy of worldl dom has obliterated the Gospel in those churches. B preach.

Our church has stood like a bulwark against t ligious disintegration of our age. We still have the p treasure. And because we still have it, we ought to b zealous and active in bringing it to others. Ours, mo others, is the privilege, the duty, the God-given mis sowing the seed of the Gospel broadcast in the wor you doing your part?

Look to Your Church Sign

While on vacation last summer we planned to an early morning service in one of our churche scanned the Saturday paper for time of service. D nouncement. Locating the church with the help *Lutheran Annual,* we found no bulletin board, no na the building, only UAC (Unaltered Augsburg Conf on the cornerstone. Under a shrub we finally disc a soiled parish bulletin from the previous Sunday. other city the church sign had the name of the past no address and no parsonage near by. On this subj ENGLISH DISTRICT SUPPLEMENT in a recent issue co a short item which deserves wider circulation. Edito mer writes:

"A church should be clearly identified. Nothin frustrating as a church that does not indicate wha of church it is. Some signs are disproportionate to the ing they identify. Others are shabby, undignified, a distinct; some cannot be read from a passing auto still others are not specific. Occasionally there is spelling on a church sign, some need paint, some broken glass or fallen lettering. Look well to the of your church sign! It brings more people to your than you know."

Coughing in Church

We are not unmindful of the fact that coughs an are annoying. People burdened with them have our sympathy. No one has really discovered the cause o In winter, we find some solace in blaming the weat summer, air-conditioning seems largely the tar criticism.

Now, people suffering from colds and coughs help it if, under the strain of such affliction, they must repeatedly and raucously, even while they are in the pew. No doubt, they do not like to cough any mor others like to hear them. But may we suggest in all ness that a cough may be muffled through the use of a kerchief to help minimize disturbing other worshipe

A little more consideration for the preacher wh be reaching the climax of his message; a little more t for the devotion of others; a little more respect f worship hour and the Lord who is being worshipe dictate the proper procedure for one blessed with c sense and regard for the comfort of others.

ɔse Leaves

Protestant Unity

:fforts to promote Protestant unity will be defeated as as there is doubt in the minds of ministers as to the ry inspiration of the Scriptures. There is little sense in ling so much time and effort to promote unity while stantism entertains theories concerning the Bible which e them. Surely the time has come to shelve the "critical ɔach" to the Scriptures in which peripheral questions ı are sheer skepticism are entertained. Protestants the Bible to the common people, and for centuries it een their popular textbook, blessed of God. We need arning of Rev. J. Sidlow Baxter which appears in *The ıetic News* (England): "The root cause why modern stantism is so weakened is a defective attitude to the . If we are shaky there, we are shaky everywhere. The st division between Christians is no longer that be- ı one denomination and another, but that (which now ; inside each denomination) between those who accept Bible as the plenarily inspired Word of God and who do not." — *The Watchman-Examiner* (Baptist).

By Faith Alone

Nothing, it seems to me, could be clearer than the tural doctrine of the law and the gospel or of salvation ith alone without the works of the law. It is stated ly, in so many words, in Romans, Galatians, Colossians elsewhere. Yet millions of Christians, including Lu- ns, continue the negative, legalistic approach to salva- nd think and preach that they are saved by *not* drink- moking, dancing, etc. Or by giving tithes, or by fasting, me other good works. Actually, we are saved by faith , and that means *by faith alone.* Now I hear my readers exclaiming, "But, but, but, but, but . . ." as their es of self-salvation start sputtering toward me, to run ver, at least to push me off the road and into the ditch. ey do, I will lie there a while and wonder about God's nce! — John Helmer Olson in the *Lutheran Com- n.*

Know Your Denomination

:fforts are being undertaken to encourage members of hurches to understand the conventions to which they g. The Executive Committee of the Southern Baptist ention has endorsed "Know Your Denomination Day." e American Convention, various convocations are being across its territory to inform the churches concerning ention affairs. Baptist churches in this country have ı so numerous and our Baptist population has in- ed so greatly that their overall convention organiza- seem to have become remote from the local churches. e degree that this is true, the ties between churches heir associations, state conventions, and national con- ɔns thin out almost to the vanishing point. . . . It is all well to call ourselves a Baptist democracy, but it is a responsibility that the average member of any de- acy shall know as much about his organization as pos- We, therefore, commend the present trend to inform ıembers of the churches concerning their conventions. ɔetter work is to be done, then the avenues of in- tion and explanation, such as denominational papers d be made available to the families in the churches. again these papers ought to convey the best kind planatory exposition of organizational developments. e there is lack of knowledge, schism has a tendency velop. — *The Watchman-Examiner* (Baptist).

What's the Answer?

Question: Will God test the faith of present-day believers to the same extent that Abraham's faith was tested when he was asked by God to offer up his son Isaac?

Answer: This is a question to which no man living can give a definite answer. Since God's ways are not our ways, we cannot foretell what He has in store for His Christians, individually and collectively. After having been stoned at Lystra, the Apostle Paul told his hearers that we must through much tribulation enter into the kingdom of God (Acts 14:22). Likewise in 2 Tim. 3:12 he states that all who will live godly in Christ Jesus will suffer persecution. In Matthew 24 and Luke 21 you will note that Christ Himself has predicted dire tribulations and sorrows for His saints in the last days of this world. Yet there is not one of us who knows precisely what is going to befall him and to what extent the Lord is going to test him. As His faithful children we should, however, take these predictions to heart and by constant use of the Means of Grace and of prayer seek to prepare ourselves against any tribulation that may come our way, so that we might not be found wanting. Above all, we should remember that only the Lord can keep us steadfast and firm in the faith. He who trusts in his own strength will fail utterly.

Question: Is it correct in The Lutheran Church — Missouri Synod to have a church funeral for a person who has positively committed suicide?

Answer: Our Synod has always held that a Christian burial should be granted only to people who may be assumed to have died in the Christian faith. Therefore it has held that a person who departs this life with the unforgiven sin of self-murder on his conscience died as an unchristian and should not receive the honor of a Christian burial. The matter is not always so simple, however. It may well be that one who is not mentally responsible lays hands upon himself and takes his life. No one would hold such a person accountable for his deed. We believe that such people continue in grace if they were God's children when such affliction overtook them.

A Christian burial is a Christian honor. At the grave of God's children we express our convictions that they died in the Lord and are now at home with their Savior, and we thank God the Holy Spirit for having sanctified them to be His temples. Obviously, it would be impossible to make statements of that kind in the case of people who died in their sins.

Question: Would you kindly give some explanation on square dancing in our Walther League? The outsider is laughing and we are losing respect. Also, are cardplaying and beer-drinking proper in church basements?

Answer: All of these activities have been discussed in this column before, and you will find our opinion stated in the issues of April 27, May 11, and July 20. They can be innocent pastimes if properly done. However, if it is true that your church has become the laughing stock of the community and such activities keep people away, then it is high time that the congregation abolishes such practices. 1 Cor. 10:32, 33. We have always felt that for the good of the cause such activities should be kept away from the church premises. O. E. S.

If Luther Lived Today

By AUGUST W. BRUSTAT

Pastor, Trinity Church, Scarsdale, N. Y.

The Reformation had its inception on that memorable October 31, 1517, when Martin Luther posted his now famous 95 Theses on the church door at Wittenberg. It was an heroic and decisive action which, under God, has turned the course of human history into new and better channels.

The blessings restored to mankind through Luther's action will never die so long as men know, and read, and believe the Bible, and proclaim its life-giving Gospel of the full, free, and final forgiveness in Christ. For the source of all these blessings is the Gospel. Our Savior declared: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

Luther emphasized that divine truth in his statement: *Sola Scriptura.* The Bible alone is the authority and source of Christian doctrine and life.

Luther furthermore restored to the church the central doctrine of the Bible, justification of the sinner by God's grace alone, *Sola Gratia.*

All who accept Christ as Savior from sin by faith alone — *Sola Fide,* as Luther expressed it — have forgiveness of sin, salvation, and eternal life.

These basic Scripture truths, which Luther so heroically proclaimed, must continue to echo and re-echo decisively from the pulpits of the Reformation Church in our day.

If Luther lived today, he would continue to thunder uncompromisingly against the multiplied errors and the legalistic approach to salvation as taught by the Church of Rome.

If Luther lived today, he would likewise inveigh against much of what is called "Protestantism" today. A devastating, soul-destroying Liberalism has honeycombed much of present-day Protestantism. Too often it denies the fundamentals of Christianity: the sole authority of the Bible as the eternal, inerrant Word of the living God; the Deity and Sonship of the Christ of God; the atonement, the at-one-ment, of the sinner with God alone by Christ's sacrifice on the cross; the saving efficacy of the Holy Sacraments, Baptism and the Lord's Supper. It teaches, instead of these heaven-established truths, a vitiated, de-supernaturalized, devitalized, anemic message, which is tantamount to a refined paganism — but a paganism nevertheless.

If Luther lived today, he would continue to be a champion of church-founded and church-maintained schools on all levels of education. Such schools are necessary because there is the gravest danger today that public education, by being neutral on religion, may be, and in fact often is, actually hostile to religion. Some of the most powerful leaders in American public education have desired to replace faith in God with a religion of the sacredness of democracy. In John Dewey's *A Common Faith,* for example, this exponent of what has come to be called "Progressive Education," which advocates the fundamentally un-Christian theory that children should be permitted to grow up naturally, without inhibitions, speaks of a faith in all the great values inherited from the various religions, with everything supernatural left out.

The greatest menace to our holy religion today, the greatest threat to the liberties and freedoms which we enjoy in our God-blessed America today, is atheistic Communism. This false philosophy of life, spawned in hell, which is the avowed antagonist of all religion and especially of the Christian religion, has made dangerous progress by infiltrating into practically every sphere of our American life — including a penetration of the church.

In those tragic lands where the dread, life-destroying iron and bamboo curtains have been erected, the Bible is derided, God is dethroned and man is enthroned, Christ is denied, the Gospel is banned, churches are either destroyed or transformed into houses, museums, armories, or tion centers, and the clergy a ceremoniously unfrocked, expo inhuman indignities, and pla hard labor in sub-zero Siberia centration camps — only beca the men's faith in Christ which them "an enemy of the people it can happen here as it has ha in Czechoslovakia, China, an where.

If Luther lived today, he in harmony with Biblical tru courage respect and obedience f fully constituted governmen thunder against those conspirat follow the dictates of the Krem advocate the overthrow of our g ment either by gradual method filtration, or by force and violen

But what can you and I, Christians that we are, occupie our daily tasks, do to furth glorious Reformation heritage can:

Uphold the hands of our preaching minister, who is a s son of Martin Luther and, with heir of the Reformation.

Worship our Redeemer fa by going to the house of Go Lord's Day without fail. Regular ful church attendance is a p visual-aid to the unconverted our acquaintances, indicating t that we are Christians, who be Christ.

Partake of the blessed Sacra every opportunity. The faith-str ening received from our Savior and blood is vital to our s health, in this day when men's are failing them for fear, and w us meet courageously the exi of the day.

Read our Bible daily and tak opportunity our church gives study it more intensively.

Teach its precepts diligently children through the agency of centered church schools.

Pray — pray daily — for the of the Reformation, its Christo- message, its pastors, teachers sionaries, and lay workers, so th may bless and prosper their wo

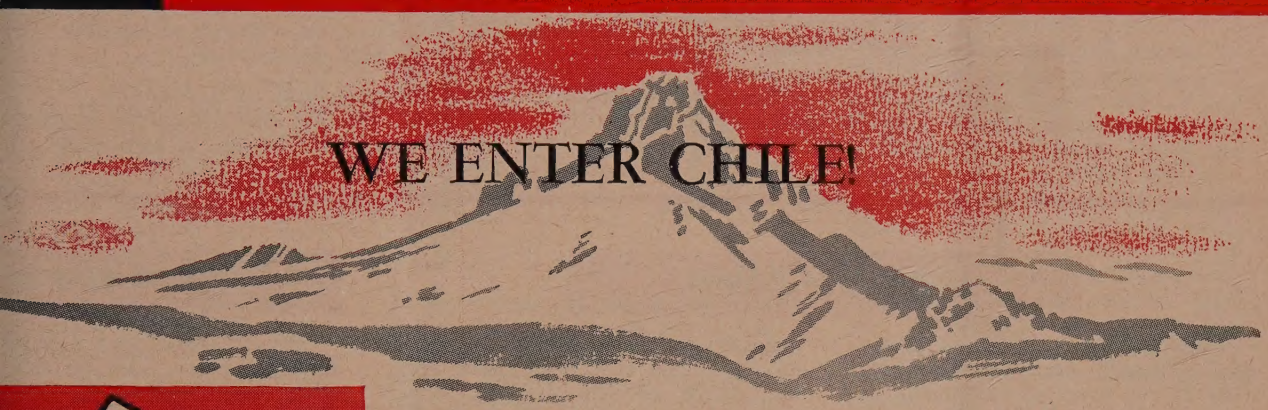
Take every God-given oppo to witness for Jesus. Tell ev with whom we come into conta Jesus means to us, the joy, ha the peace of mind and heart a science which is ours because Christian faith.

Finally, support with our g gifts the world-wide work Church of the Reformation.

Be thankful for our great Re tion heritage, and resolve by grace to maintain it by being "defenders of the faith once de unto the saints."

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis



WE ENTER CHILE!

The following letter was received from our missionary in Chile:

"After endless difficulties and discouraging delays I finally arrived in Chile on July 13. Someday I'll write a book about the difficulties of beginning our mission work in Chile, this strange land which is about 3,000 miles in length and has an average width of about 125 miles, and which, though it lies on the West Coast of South America, is directly south of New York.

"It is interesting to know what prompted us to begin work in Chile. We had our eyes on Chile for some time. About two decades ago the former President of the Argentine District, the Rev. G. Huebner, now of Portage, Wis., made an exploratory trip into Chile. But the time and the opportunity were not ripe for beginning work there until about three years ago when the pastor of an independent congregation, Jose Avendaño, was brought in touch with our church through the Lutheran Hour.

"He enrolled in the Spanish Lutheran Hour correspondence course and before very long was brought in contact with President Beckmann of the Argentine District, who visited Pastor Avendaño on several occasions and arranged for a systematic course of study in Lutheran theology. He passed his examination before the faculty of Argentina and was ordained as a Lutheran pastor in his congregation of Viña del Mar on April 25. Pastor Avendaño opened the door for work in Chile. I was commissioned by the Mission Board of the Argentine District to assist Pastor Avendaño in establishing the Lutheran Church in Chile.

"I wish to take this opportunity to thank the kind donor who in response to one of the mission ads in the MISSION CALL furnished the money for a small organ for the mission.

"We are very happy that we were already able to purchase a piece of property, and we are looking forward to the time when we can erect a small suitable chapel. We need a loan of about $15,000 for this purpose. The people who are associated with us earnestly hope that before very long a Christian day school may also be opened.

"We ask God's blessing upon this humble beginning in Chile."

JUAN G. BERNDT

Dear Lord and Savior Jesus Christ, who hast opened for our church another new missionary door in Chile, bless the efforts we are making through our church to plant the banners of Thy Gospel in this new missionary venture. Be with our two missionaries who now are laboring for Thee and the salvation of the many in this large country who know not Thee as the Life, the Truth, and the Way. Give them a large measure of faith, courage, and patience to bear witness to Thee. Be with them, and speak through them in all their undertakings for Thy name's sake. Amen, Amen!

RALLY DAY

November 7 has been set aside by Synod as Synodical Sunday. All congregations of Synod are asked on this day to consider the great blessings God has showered on our association of congregations, The Lutheran Church — Missouri Synod, and to bring a special offering for missions.

We were $2,048,339 short of our church's mission goal as of October 1. Our 1,270,000 communicants could make "short work" of this if they would. Will they?

PLEASE PRAY:

Give me a passion for souls, dear Lord,
A passion to win the lost.
Oh, that Thy love were by all adored
And welcomed at any cost!

Jesus, I long, I long, to be winning
Men who are lost and constantly sinning.
Oh, may this hour be one of beginning
The story of pardon to tell!

NEW GUINEA FLASHES

Just a short note to pass on the glad tidings to you. On Saturday, July 24, we received our permit to enter the Rakaip Valley. This week Karl Stotik and I went down into the Rakaip and marked a piece of land on which we shall build our station. The natives were very glad to see us and were most cooperative. The name of the area where we are building the station is Papayuk. We have been looking forward to this day for a long time.

ERWIN L. SPRUTH

◆ ◆ ◆

This is also mission work — adjusting the fuel-pump timing on the

Local evangelist at Kamamanda flanked by two Boss boys and his wife

Diesel engine, reducing pit-sawn lumber to useful dimensions for use in bush buildings at the hospital and the house in Madang, preparing lumber for furniture construction. It is for work like this that we have laymen in New Guinea and that we asked the Walther League to give us six young volunteers to help out in New Guinea for two years.

◆ ◆ ◆

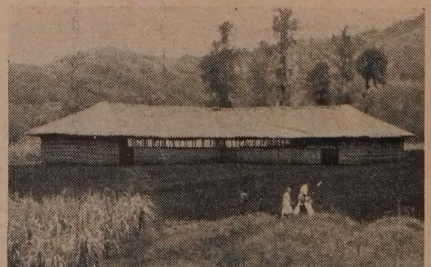
Missionary Kleinig of Yaibos reports that natives from at least six areas are now asking for teachers and evangelists who are to come and live with them and tell them of the Gospel. The catechumen class of about thirty adults assembles each morning and afternoon for several hours' instruction. Some of the members, who are drawn from ten of the surrounding tribes, conduct devotions and services in their home and neighboring tribes.

◆ ◆ ◆

The station at Chirunki reports an average of 275 people attending evening devotions and twice that many attending Sunday services. There are 78 boys in school here and 35 men in catechumen class. Fifteen women are in a "girls' school."

◆ ◆ ◆

On June 14 our Middle School was opened at Amapyaka under Missionary George Hinlicky. Twenty-five boys were accepted upon examination. School is in session from 7:45 A. M. to 12 noon. In the afternoon one and a half hours are spent by the pupils in their gardens, raising their own



Chapel in Iralye, New Guinea

food, and another hour and a half are given to organized sports. On Sundays the boys conduct a Sunday school in a nearby mission.

"IT MAKES ME HEARTSIC

My husband and I arriv Madras, India, just as the soon was beginning. This heavy rainfall occurring yearly. However, for many the monsoon has failed mise hence the crop shortage an food for an already impover people. But after our arriva rain came in torrents.

One afternoon as we dro the rain with our son, "Missi Jack," whom we had come to we passed an odd procession. we heard queer piping music saw a group of men walking street. Some of them were c ing on their shoulders a can litter, under which lay a partly covered with flowers. remarked, "That is a Hindu neral." I gasped: "You that's a corpse they are car through the streets uncove

Jack then explained: "C tians place the deceased in a made by friends who gathe this service after death has s The pastor holds a service, the coffin is carried to the cem on the shoulders of the men. buried with a Christian comm Women never follow an I funeral. Hindus do not use a fin. They place the body, lyi seated, on a bier, arrange flo around it, then carry it to the of cremation, where it is burn a wood pyre. And you can im what a gruesome sight that this rain!" Then Jack added terly: "I don't look at H funerals. It makes me hea to see a soul gone to mee Creator, a soul unprepared norant of salvation, a soul st in the tradition and superstiti dead gods, a soul which might been saved if it had known Ch

ALICIA K. STEINHO

W A NEW MISSIONARY STARTS OUT

May, 1954, Missionary and John Scholz and their son n moved to Iligan City on orthern coast of the island danao in the Philippines. He s: "After a strenuous and three-day survey trip over nao via car, bus, and a Wil-ep, with Missionary Stroh- it was resolved last Feb- to open up a new mission in Iligan City. Why? We Iligan to be a rapidly grow-y and a potential drawing for thousands of people, for new industries are opening this area. This has been possible because the nearby f beautiful Maria Cristina, et high, were recently har- for the development of new

John Scholz family

ies through electrical power. y a fertilizer plant and a steel plant have started ons.

e have not yet begun formal services, but we have Bible in two of the homes near In one home we have as as eight interested adults. e also conducting a Sunday in a nearby home. Laurie, l who works for us, came s from Davao and is teach- s class. She is really en- tic about her Sunday school, ing her first opportunity to er Lord in this way. In the eek of July we also began g Bible stories during the ecess at one of the elemen- hools, and we hope shortly n with such classes in Iligan City High School. Laurie will be very valuable to us in this program as the younger children must be taught in the Visayan. We have not yet mastered this dialect.

"The Lord has led us into Chinese work on a small scale. We called on a young Chinese at his furniture shop and requested him to repolish some of our furniture. He told us he was a Christian and belonged to a group of Chinese who met regularly for prayer meetings and worship services. They were no longer conducting their Sunday school for lack of leadership. He introduced us to their leader, a businessman selling hardware and auto supplies, and some of their members. We are now training one of their high school girls to teach Sunday school. The attendance here has reached as high as 35. Because our teacher lacks confidence, I still teach while she interprets. In time she should be able to handle the group by herself. After Sunday school I have a class of some high school students who can understand English."

JOHN AND ELEANORE SCHOLZ

ENLISTING THE LAITY

November 29 was a red-letter day for our mission station at Asahigawa. On that day the local station there began broadcasting the Lutheran Hour. The members of the congregation felt that this broadcast should be publicized, and so had printed 11,000 copies of a post card which advertised the time of the broadcast and also served as an application blank for the Bible Correspondence Course. Throughout the city 10,000 post cards were distributed together with one of the newspapers, and the other 1,000 were distributed by our members personally. The card carried the church's address on the reverse side and required only a stamp. During the first week 280 applications came in, and since then more have been coming, to make a total of more than 350 applications.

A number of the members of the church took the first part of the Correspondence Course and delivered it personally to the applicants living in their area of the city; they also gave out information about our church and an invitation to attend. I should judge that about 250 calls were made in all. One young man made 40 calls. In cases where the address could not be located, the Course was mailed by one of the members of the congregation who assumed the postage bill.

Interestingly enough, the members who volunteered most enthusiastically to make these calls were those with whom I had gone out personally to make calls in recent months. Perhaps our American Christians can learn a lesson from our newly won Christians in Japan!

We pray that the Lord's blessings will rest upon this endeavor.

PAUL H. STREGE

MISSIONARY BRIEFS

During the past year 150,000 individual Bible Correspondence Courses were mailed out by our Japanese Lutheran Hour; among them 2,000 Bible Courses in Braille. . . . Evangelistic services in Chia Yi, Taiwan, drew a total of 1,000 listeners on eight evenings. . . . Our seminary training program, intended to train native pastors in the Philippines, is running into a serious problem — it is not easy to find students with the required spiritual, intellectual, and physical qualifications. Pray God to solve this problem for us.

We are opening a string of new missions in a number of the coastal cities of Brazil. . . . The Methodist Church has appropriated $16,178,596 for home and foreign missionary work for the next fiscal year. . . . During the last 25 years Catholics in America have increased 57 per cent, and Protestants 65 per cent. Our church increased by 80 per cent. . . . There are 750,000 Lutherans in South America. . . . In 1953 Bible societies distributed 20 million volumes of Scripture. . . . Our sister church in New Zealand numbers 1,000 souls.

OUR MOSLEM MISSIONS

On June 1 we were all saddened by the departure of our Reading Room attendant, D. Appukuttan. After a year of service in Wandoor he has returned to his home for two more years in college. Then he hopes to go to the seminary in Nagercoil and return to work among Moslems. We have seen few people who were so eager to witness to Christ and His salvation as he is. Whenever we stopped in at the reading room or drove by in the car, we would always see him, surrounded by a group of boys, telling some Bible story or truth with the aid of flannelgraph pictures.

We have taken on a new occupation: farming. Rev. David, our Indian pastor, found it difficult to let the rich land on our eight-acre compound lie idle and finally persuaded us to put in a crop of hill rice. The people around Wandoor usually farm only the valleys, and thus there is often famine while there is useful land lying vacant all around. We took up the project as a kind of object lesson on what can be done with the hills. With a few more weeks of good weather, the crops should turn out well.

Recently we received ten barrels of milk powder for famine relief. We mixed up a certain amount every day and then gave a large cupful to all the children who came. We served more than 100 children daily. Still more are coming now. We were happy to notice visible improvement in the health of some of these children. Through our distribution of milk we have become acquainted with many Moslem women and, to judge by casual conversation, they are eager to invite us into their homes. We go laden with our flannelgraph materials and some newly printed Malayalam Sunday school lessons. These are not nearly as attractive as the English ones from America, but they are good in that sometimes the women can read the lessons. If not, one or the other of their children can read the material to the various members of the family. They love to hear us sing and seem fascinated by the fact that Mary Esther (Mrs. Otten) also sings the Malayalam lyrics. Mrs. David always explains the words of the songs to them and in that way also has a chance to teach them more about the Savior.

We enjoy our work and would like to stay here the greater part of our lives. But whether we stay or go, please pray that God will make us faithful stewards of the time which we have now and of the opportunities which now present themselves. We do have time, and we do have opportunity now. We need your prayers to make the best of the opportunities before us!

HENRY AND MARY ESTHER OTTEN

"TROUBLED . . . YET NOT DISTRESSED . . ."
2 Cor. 4:8

Our humble activities in Wynaad, India, have not so completely escaped the notice of Hindu opposition to Christian missions as to continue undisturbed. It may be a coincidence that a Hindu "Uplift" organization has planned to erect four loud-speaker stations opposite four of our centers of Gospel work. We do not think it was a coincidence that one of the members of the association mentioned came with a drum one Sunday morning to Ambileri and kept beating the drum for two hours during services. They have also sent four young men to Bangalore for training in Hindu propaganda. One of these was formerly one of our members. These young men are now going around among our people and trying to persuade them to return to the Hindu fold. Recently they took Ambileri people for a "trip" to see Calicut. Part of the sight-seeing tour included a visit to a Hindu temple, where some of them underwent a Hindu purification ceremony. Hindu relatives of our Christians and neighboring landlords exert great pressure upon our members to return to Hinduism.

Our members have again again given fine testimony of t faith. A Brahmin was so pressed by their witness that told me he was sure they wo not give up their faith. So he e offered the use of a building hold classes. Many other Hin are watching the conduct of people with interest. Our worl are not discouraged and, of cou realize that they must work h and with perseverance.

I am confident that we shall able to overcome our difficul with the leading of God's Sp We are not discouraged. We not retreat. In fact, we are go forward. We have opened two n missions in this area! Forward!

M. J. LUTZ

CALLS ACCEPTED

Ralph Bringewatt from Japa to Formosa

Lee Strackbein to New Guinea

BIRTHS

Anthony — to Bruce and Beverly Cassler in Manilla, Philippines, on July 2, 1954

◆ ◆ ◆

Martin Luther — to Luther and Gladys Engelbrecht in St. Louis, on July 7, 1954

◆ ◆ ◆

A daughter — to Edward and Winifred Krafft in Maywood, Ill., on Aug. 22, 1954

SAILINGS

Luther Meinzen and family for dia — August 14, 1954

Linwood Davis and family Japan — September 3, 1954

Louis Nau and family for Phili pines — September 10, 1954

Roy Suelflow and family fo Formosa — September 6, 1954

Roy Karner and wife for Hong Kong — September 14, 1954

Victor Heinicke and wife for New Guinea — October 1, 1954

Ralph Phipps and wife for Japan — October 9, 1954

YNOD'S HIGHER SCHOOLS

oncordia Seminary, St. Louis

oncordia Theological Seminary, ouis, began its 117th academic year eptember 15. President Alfred O. oringer, in his opening address, asized that ministers of God pro- that which the Lord declares them in His sacred Scriptures.

he following newly added assistant ssors and instructors who assumed teaching responsibilities this fall inducted into office: Kenneth H. neier, Ph. D., Assistant Professor astoral Theology and Field Work tor; Frederick W. Danker, B. D., tant Professor of Exegetical The- , New Testament; Lester P. Mes- hmidt, B. D., Instructor in He- ; John C. Pfitzer, M. A., Instructor peech; Harold W. Scheibert, B. D., uctor in Homiletics; Arthur M. ent, S. T. M., Assistant Professor miletics.

he total enrollment in the under- uate school is 679, with 146 in the h-year class; 169, third year; 181, d year; and 183, first year. The uate and Mission Schools have 51 6, respectively. With 169 vicars serving their internship in the the over-all enrollment is 919.

hree new professors of theology joined the faculty this fall, Profs. ert J. A. Bouman, George W. r, and Carl S. Meyer, were in- d at a service conducted in eter's Church, St. Louis, Arthur J. r, pastor, October 3. Dr. Martin charlemann preached the sermon he Rev. George W. Wittmer, First -President of the Western District, senting the District President, rmed the rite of installation.

rofessor Bouman was pastor of anuel Church, Sheboygan, Wis., to 1954, when he accepted the call to the Seminary as Professor of Systematic Theology.

. H. J. A. ouman

The son of Dr. and Mrs. Henry J. Bouman, he was born July 21, 1908, at Freeman, S. Dak.; was graduated from Concordia College, Saint Paul, 1927, and from Concordia Seminary, St. Louis, 1932. He vicared at Bethlehem ch, Richmond, Va., 1929—1931. as enrolled in the Indiana Uni- ty, Fort Wayne Extension, 1943 to and Concordia Seminary, Mil- ee Extension, 1951—1954; was uctor at Concordia College, Fort Wayne, 1946—1947; lecturer, Concordia Seminary, Milwaukee Extension, 1952 to 1953; chairman, Synodical Conference Interim Committee, 1946—1952; member, Synodical Board of Appeals since 1947 and of Synodical Committee on Doctrinal Unity, 1953—1954.

As pastor, he also served Our Savior's Church, Canton, Ohio, 1932—1937; St. John's, Geneva, Ohio, 1937—1942; St. John's, Decatur, Ind., 1942—1947.

He and his wife, the former Lilly Ellwein of Freeman, whom he married in 1932, are the parents of James, a third-year student at the St. Louis Seminary, and Thomas.

Professor Hoyer was pastor of Calvary Church, Silver Spring, Md., 1947 to 1954, when he accepted the call to the Homiletics Department at his alma mater, which conferred on him the A. B. and B. D. (1943) degrees. From 1943 to 1947 he served the Congregation of Our Redeemer, Sarnia, Ontario, Canada. His preparatory school was Saint John's College, Winfield, Kans., from which he was graduated in 1938. In 1950 he studied at the Catholic University of America, Washington, D. C.

Prof. George W. Hoyer

His father is Dr. Theo. Hoyer, who from 1930 until this year was Professor of Church History at the seminary and is now on modified service. George W. Hoyer was born on October 23, 1919, at Denver, Colo.

He and his wife, the former Dorothy Ressmeyer of Baltimore, have three children: Peter, 9; Christopher, 7; and Barbara, 6.

Professor Meyer, who was installed as Professor of Church History, was principal of Luther High School North, Chicago, from 1943 until he came to St. Louis. From 1934 to 1943 he was an instructor at Bethany College, Mankato, Minn., and from 1931 to 1934, pastor of Redeemer Church, Rochester, Minn.

Dr. Carl S. Meyer

From 1932 to 1934 he was Synodical Conference Hospital Chaplain; 1942, Dean, Pastors' Institute, Mankato; 1950—1953, Acting Superintendent of Lutheran High School Association. He has contributed articles to the *Concordia Theological Monthly, American Lutheran, Lutheran Education,* and *Lutheran Sentinel.*

After he completed his preparatory training at Concordia College, Fort Wayne, in 1926, and his theological training at Concordia Seminary, Saint Louis (A. B., 1930), he did graduate work at the University of Minnesota, 1936—1938. The University of Chicago conferred on him the degrees of M. A. in 1953 and Ph. D. in March, 1954.

The son of the Rev. George J. Meyer and Lillian Yehling Meyer, Carl S. Meyer was born March 12, 1907, at Wetaskiwin, Alberta, Canada.

He and his wife, the former Lucille Pfeifer, have three children: Carol, Robert, and Elsie.

Concordia Seminary, Springfield

The Springfield Seminary began its 109th year with an opening service in the Field House, September 12. President Walter A. Baepler based his message on Eph. 1:19-23 and emphasized the importance of the holy ministry.

The total enrollment of 303 includes 96 new students, of whom 45 are freshmen. Fifty-five veterans are enrolled; 43 students are vicaring. The graduating class numbers 51.

The following instructors who joined the faculty this fall are: John W. Heussman, Physical Sciences and Librarian; Theodore K. Bundenthal, Humanities and German; and Earl Beckman, Physical Education and Athletic Coach. Walter Campbell of Trinity Church, Springfield, became the school's first business manager.

The Rev. Arthur E. Graf was installed as Professor of Practical Theology at a service conducted in Trinity Church, Springfield, on October 3. District President Alvin Mueller read the rite of installation, and Dr. B. Selcke, Secretary of the Board of Control, preached the sermon. The Springfield faculty now comprises 16 members.

Prof. Arthur E. Graf

During the seventeen years that he was in the ministry, Professor Graf served Trinity Church, Hanceville, Ala.; Castor Gardens Church, Philadelphia, Pa.; Saint Paul's, Cullman, Ala.; and Trinity Church, Austin, Tex. During the five years he was at Trinity he saw the membership more than double. He was a member of the Board of Directors of the Southern District, chairman of the

Board for Parish Education of the Southern District, Visitor of his Circuit in Texas, 1949—1954, chairman of the Board of Relief, and of the All-Lutheran Food Appeal.

From 1945 to 1946 he attended the University of Pennsylvania; 1953 to 1954, Texas University, and has taken extensive work in the Correspondence School of Concordia Seminary, Saint Louis, from which he was graduated in 1937 and which awarded him the degrees of A. B., 1947, and B. D., 1952.

He was born March 8, 1912, at Vernon, Tex., the son of Ernest and Maria Kubitz Graf. He and his wife, the former Mildred Becker of St. Louis, have four children: Donald, a student at Austin Concordia; Ruth, Dorothy, and Edwin.

Two old condemned frame buildings known as "Castle Gardens" and "Sheep Stable" were razed this summer.

Concordia Teachers College River Forest

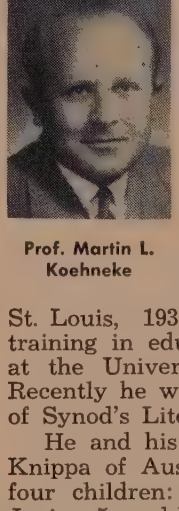
The 91st academic year of Concordia Teachers College, River Forest, Ill., opened September 16 with the largest enrollment in the school's history: 653 students preparing for service in the Lutheran educational system. The faculty comprises 49 full-time and five part-time members.

The installation service, which opened the school year, was held in Grace Church on the campus. Dr. John W. Behnken, Synod's President, presented the installation address, based on Eph. 3:14-21. Dr. O. A. Geiseman, pastor of Grace Church, officiated. Officiants in the rite of installation of the college's new president, the Rev. Martin L. Koehneke, were the Rev. Arthur H. Werfelmann, President of the Northern Illinois District, and Prof. Paul F. Koehneke of Concordia College, Milwaukee, father of the new president.

The following new faculty members were installed earlier this month: The Rev. F. Samuel Janzow, M. A., of Monterey, Minn., associate professor of Religion and English; and Carl L. Waldschmidt of River Forest, associate professor of Sacred Music.

Other faculty and staff members new to Concordia Teachers College are Milton W. Schmidt, M. A., assistant professor of Biology and Education; Leslie R. Zeddies, M. Ed., assistant professor of Music; Reuben Stohs, B. S., instructor in Physical Education; Robert L. Conrad, B. A., instructor of Religion, vicar from the St. Louis Seminary; Carol Nagle, B. S., Instrumental Music teacher; Evelyn Heidtke, M. Mus., Instrumental Music teacher; Elaine Kirkpatrick and Barbara Whalen, assistants in the Library; Philip Elbert and Lewis Kuehm, who will assist in coaching; Marion Maurer, a member of the staff of supervising teachers of the campus training school (Grace Lutheran School); Eunice Merz, a senior at the college, filling a vacancy in the training school for the school year.

President Koehneke was pastor of Mount Calvary Church, Raymondville, 1939 to 1943, and Mount Olive Church, San Antonio, Tex., 1943 to 1950, before accepting the position of Counselor of Parish Education in Texas.



Prof. Martin L. Koehneke

He was born on April 11, 1916, at Dodge Center, Minn., and was graduated from Concordia College, Milwaukee, and Concordia Seminary, St. Louis, 1939. He took graduate training in educational administration at the University of Texas, Austin. Recently he was appointed a member of Synod's Literature Board.

He and his wife, the former Irma Knippa of Austin, are the parents of four children: Barbara, 13; Dick, 8; Janice, 5; and Kathy, 2.

Concordia Teachers College, Seward

Concordia Teachers College, Seward, Nebr., opened its 61st year on September 5 with a convocation in which Dr. Paul A. Zimmermann, president of the college, urged the students to dedicate themselves to a life of consecration and unselfish sacrifice.

Latest enrollment figures showed a total of 458, which includes 323 college students and 135 high school students. Concordia's training school had a record enrollment of 181, necessitating the addition of a sixth teacher.

This fall Concordia placed more than 130 teachers in Lutheran elementary schools.

New faculty members are Dr. R. A. Surburg, who will teach Religion and Education; Marjorie Meier and Irene Bieberdorf, music instructors.

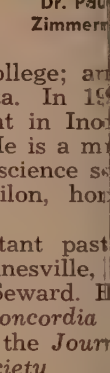
New instructors in the high school are Warren Wilbert, who will teach Physical Education to boys and English; Doris Marxhausen, Physical Education to girls; and Darrell Meinke, High School Librarian.

Doctor Zimmermann was installed as the fifth president of the college in a religious service, conducted in Saint John's Church, Seward, the morning of September 19. The Rev. A. F. Wegener, President of the Southern Nebraska District, delivered the message, based on Rom. 12:4 ff., and the Rev. O. A. Graebner, a member of the college's Board of Control, read the rite of installation.

An inauguration ceremony was held in the campus Chapel-Auditorium the same afternoon. Dr. Thomas Langevin, professor of American History and Government, was the speaker. J. Neeb, Executive Secretary Board for Higher Education, re ceremony of investiture.

President Zimmermann cai Seward in 1953 as assistant pr in Science. He was elected to the idency in June, 1954. He is 36 yea

After he was ordained to th ministry, he was professor of S and Theology at Bethany Lu College, Mankato, Minn. He re his elementary training in Trinit theran School, Danville, Ill.; p his preparatory studies at Concordia, Fort Wayne; received his B. A. from Concordia Seminary, Saint Louis, in 1941; B. D. in 1944; M. A. from the University of Illinois in 1947; and Ph. D. in Physics and Chemistry in 1951. He also took graduate work at Washington University, St. Louis; Mankato State Teachers College; ar University of Minnesota. In 19 was a teaching assistant in Ino Chemistry at Illinois. He is a m of Sigma Xi, honorary science s and Phi Lambda Ypsilon, ho chemistry society.



Dr. Pau Zimmerm

He served as assistant past Trinity Congregation, Janesville, and St. John's Church, Seward. H contributed articles to *Concordia logical Monthly* and to the *Jour American Chemical Society.*

Dr. and Mrs. Zimmermann former Genevieve E. Bahls of Dan have two children: Karmin, 7 Thomas, 2.

Concordia College, Fort Wa

Concordia College, Fort W Ind., began its 115th school ye September 12 with opening exe conducted by President Herbe Bredemeier. This is the first yea school is operating exclusively junior college program. Durin past four years Fort Wayne has h high school department.

The enrollment total of 183 c students includes 84 sophomore 99 freshmen. Of this total, 49 st are registered in the teacher-tr department, while 134 are pre for the ministry.

Concordia College, Milwauk

Concordia College, Milwaukee founded in 1881, conducted its o service for the current school ye September 5. In his message Pre Walter W. Stuenkel pointed out terest in providing ministeria teacher-training students with e

nder synodical auspices is con-
g in a gratifying measure."
e enrollment of 318 includes 86
tudents, 78 new students in the
chool department, and 67 in the
nan high school class.

cordia College, St. Paul, Minn.

ncordia College, St. Paul, Minn.,
d its 62d school year with a serv-
onducted in the new Lutheran
rial Center on September 8. The
Leonard Heidemann of Sioux
Iowa, spoke on "Christian Edu-
." The Rev. Otto F. Krause,
President of the Minnesota Dis-
read the rites of installation for
llowing staff members: the Rev.
avel and Harold W. Otte, asso-
professors of Classic Languages
of Social Science respectively;
r Engelhardt, assistant professor
rman and Latin; Eugene Heuer,
ctor in Social Science; Delphin
z, instructor in History; and Clar-
Wesenberg, Jr., English assistant.
e total enrollment of 417 in-
231 college students and 186
chool students. Teacher-training
e women enrolled are 111: 68 are
nen and 43 sophomores.
esident W. A. Poehler this sum-
received his Ph. D. degree from
niversity of Minnesota. He did
aduate work in the field of ed-
n.

Paul's College, Concordia, Mo.

Paul's College, Concordia, Mo.,
d its 72d school year with a
e in the chapel on September 5.
ent Lambert J. Mehl delivered
dress. He was installed as pres-
n a special service on October 10
strict President T. A. Weinhold.
rother, the Rev. Paul Mehl of
Ridge, Ill., preached the sermon.
e enrollment of 146 includes 57
nale students and 11 women in
eacher-training program. This
he college introduced a teacher-
g program for women, who may
neir first two years at St. Paul's.
ditions to the staff besides Pres-
Mehl are Tabea Ryll, Women's
nce Hall counselor and instruc-
Physical Education, German, and
and Mrs. Wilbert Rosin, Social
s and German.
sident Mehl, who was University
an Student Pastor at Minne-
since 1952 until he accepted the
St. Paul's, was also pastor of
uel at Grand Forks and St. Mat-
at Thompson, N. Dak., 1946 to
a chaplain, from 1941 to 1946;
of St. Paul's, Wimbledon; Zion,
nay; and Zion, Binford, N. Dak.,
1941; Trinity Church, Dooley,
1930 to 1936. In 1947 he was
ber of the Board of Directors,

Prof. Lambert J. Mehl

the Board of Education, and Youth Chairman of the North Dakota District.

He was graduated from St. Paul's College in 1926 and from Concordia Seminary, St. Louis, in 1930.

The son of the Rev. Fred August and Mary Elizabeth Deterding Mehl, Lambert J. Mehl was born October 28, 1906, at Blackburn, Mo. He and his wife, the former Nathalie Rieba, have two children: Ruth, 5, and Mary, 4.

Concordia Collegiate Institute Bronxville

Concordia Junior College, Bronxville, N. Y., began its school year on September 15. A new dormitory, East Campus Residence, for women teacher-training students was officially opened.

The total enrollment for the Junior College is 130, including 48 pre-theological, 23 teacher-training, and 69 Liberal Arts and Sciences students.

Newcomers on the staff are Otto Spurgat, librarian; Emily Delventhal, part-time instructor in Home Economics; and Mrs. Vincent Olsen, school nurse.

Concordia's Preparatory Department opened September 8 with the largest enrollment in its history: 193 students, of whom 72 are pre-theological students and 121, academic. The total number of new students on the campus is 69.

The only new addition to the Preparatory faculty this fall was Robert Wuerdemann, a graduate of Concordia Seminary, St. Louis. The Rev. Paul Gabbert, formerly a chaplain in the U. S. Army, was made Assistant Principal in charge of Guidance.

St. John's College, Winfield

St. John's College, Winfield, Kans., began its 62d year with a service in the college chapel on September 7. President Carl S. Mundinger preached the sermon.

The total enrollment is 421. The Junior College has 304 enrolled: 146 men and 159 women. The Academy enrollment is 116: 75 boys and 41 girls. The total new enrollment is 171. The ministerial enrollment is 145, and the teacher-training enrollment is 144, with 16 men and 128 women.

New staff members are the Rev. Wallace Behrhorst; Joan Selma Hult; Leland Teuscher; Eugene Rall; Florence Stelzer; Ralph Bohlmann, and Merle Deines.

Concordia College, Portland

At the opening service of the 50th academic year of Concordia College, Portland, Oreg., President Thomas Coates preached the sermon. Three new instructors were inducted into office: Lala Handorf, Dean of Girls; George Weller, instructor in Music and Greek; Paul Thielo, housemaster.

The enrollment totals 92 students, including a group of 16 girls in the school's new co-educational teacher-training program. The enrollment of 47 new students this year set a record in the history of the Portland school.

California Concordia College

On September 8 California Concordia College, Oakland, opened its 49th academic year with a service in the school's chapel. President Oscar T. Walle, speaking on "Humble Captives in Christ," pointed out that we are captured by Christ in order that we might drive hard to capture for Christ.

The enrollment of 186, which is 40 per cent new this year, is composed of 112 boys and 74 girls: 56 in the college department, 130 in the high school; 67 are ministerial; 80 teacher-training (55 girls, 25 boys); and 39 general or college preparatory students.

At an installation service on October 17 at Redeemer Church, two professors were installed: Prof. Hugo Gehrke, head of the Department of Music, and Prof. Walter Rubke, in charge of the Department of Education and Dean of Students. Both men have been members of the teaching staff.

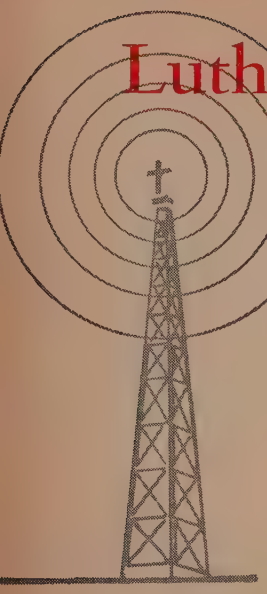
Dedication of a dormitory for girls on the Oakland campus took place on September 12 at a service in the college chapel. The Rev. William Graumann of Riverside, Calif., was the speaker. Named Brohm Hall, the dormitory honors Theodore Brohm, who was the school's first president from 1909 to 1950. President Emeritus Brohm retired in 1952 and now resides with Mrs. Brohm and a daughter, Miss Adeline, in San Leandro, Calif.

Concordia College, Edmonton

The 34th academic year of Concordia College, Edmonton, Alberta, began as the school's first president, Dr. Albert H. Schwermann, installed the Rev. Walter M. Wangerin as his successor. At the service, conducted in the new Gymnasium-Auditorium on September 19, the Rev. Martin J. Bruer of Grace Church, Edmonton, and chairman of the Board of Control, delivered a message based on 2 Kings 2:1-15, the account of Elijah's mantle falling upon Elisha. A Christian philosophy of education, he said, is the purpose of Concordia as a "school of the prophets."

The installation of the following

(Continued on page 17)



Lutheran Radio and TV Week

November 7 to 13

By JOHN C. PFITZER

Secretary, KFUO Radio Committee, St. Louis

The challenge to use the modern methods of communication to reach the masses with the greatest and best message ever proclaimed to an audience, the Gospel of Jesus Christ, confronts each Christian and his congregation in an era of a growing television industry and an expansion of radio which has seen the number of radio stations in the United States double since 1945. Particularly at a time which is designated as Lutheran Radio and Television Week, November 7—13, individuals, congregations, and groups of churches should make an evaluation of their proper use of radio and television communications and stimulate an increased utilization of this vast industry now assuming imposing size and immeasurable influence as it blankets the nation with a life-saving Gospel message.

"Not ashamed of the Gospel of Christ" (Rom. 1:16), the theme for the 1954 observance of Lutheran Radio and Television Week, encourages all believers to fully use the opportunities in their various communities to preach the Word through the means of mass communication. Many of the new radio stations are low-powered independent enterprises aimed at limited local audiences. Without network affiliation these stations accept local talent and strive to align themselves as closely as possible with the interests of their immediate community. As a result the door is open for the aggressive church member or congregation to approach the local station with a particular program which carries the central theme of salvation by grace through faith in Christ Jesus.

Literature has reached your pastor's desk in recent weeks offering specific helps and suggestions, posters and folders for the observance of Lutheran Radio and Television Week, and giving as well special plans for carrying on a continued broadcast activity throughout the year. The busy pastor will appreciate from members or organizations a willingness to study the material that has been made available by Synod's Radio and Television Committee through Radio Station KFUO, Saint Louis, Mo. Assistance to formulate a well-planned project that will beam the blessed message of salvation to your community is offered to you simply for the asking. Call your pastor now and tell him of your interest and desire to serve God in this unusual capacity that tends to make proper use of modern inventions for the building of His kingdom.

Your synodically owned radio station KFUO has not only effectively broadcast the saving Word to the several millions of souls within its listening range, but it has also served congregations throughout the nation and the world by providing scripts, transcriptions, and other helps. As KFUO begins the observance of its 30th Anniversary Year, it hopes that through God's continued grace and the generous help of many individuals many more congregations throughout Synod will avail themselves of KFUO's services and facilities.

The Lutheran Church — M Synod has established itself thr national telecast of "This Is th as being the source of an integ of the weekly fare of video pr seen by the country's vast te audience. The program has be third season. The series' trem influence for good on the lives of less thousands has made "This Life" an important mission Our members will have an oppo to support this venture in a offering to be gathered in all co tions of Synod on Sunday, ber 12.

Likewise, God's manifold bl have been showered upon the of the International Lutheran H the precious Gospel reaches i utmost corners of the globe voice of the Lutheran Hour s The observance of Lutheran Ra Television Week offers an op time to call the attention of your bors to these particular religio grams as well as to identify the casts and broadcasts with yo local congregation.

Many areas of our nation ha blessed by the fruitful use o modern media of mass commun

You can do much to he command of our Savior to prea Gospel to every creature by use of radio and television. Sel area of activity in which you c work in this field today.

Why Observe Synodical Sunda

By J. E. HERRMANN

Stewardship Counselor of Synod

Some years ago our Synod in convention assembled asked all of its congregations to observe Synodical Sunday annually. The date suggested was the first Sunday after October 31. Will your congregation observe Synodical Sunday on November 7?

Why? That's a very good question. Perhaps we do well to look a little more closely at the word *Synod*. Synod is nothing more or less than a voluntary association of congregations. And why did these congregations form this association? Because they felt the great mutual need of

- — preserving for themselves and their sister congregations God's Word in its purity;
- — training pastors and teachers;
- — publishing Christian literature for the church, school, and home;
- — jointly extending the kingdom of God through combined missionary efforts.

The organization of Synod is only the mechanism through which members of Synod, carry out o poses. While this organizat necessary, it serves only to ca the will of the people as expre our conventions.

But why set a Sunday as Synod? Because God has richly our congregations through Syn God's grace, our church body h tinued in purity of doctrine and tian practice since its beginnin than 100 years ago. God has pr among us the unity of spirit bond of peace. God has bless missionary efforts at home and The little group which met in 1 grown to be a body of some 2 souls. Our missionary progra reaches into 27 countries of the Our 1,000 missionaries are bring Gospel to hundreds of thousan 14 colleges, normal schools, an inaries are crowded with 4,000 people who plan to serve God sionaries, pastors, and teachers.

But why observe Synodica

On October 31 all our congre- will fix their attention upon God did through Luther and the nation. They will rejoice over t that God restored to the church ure Word, that the church won ependence from Rome and now ls solely upon God and His Word life and work. They will thank nat they are heirs of the great al heritage which has come to rom God through the Reforma- They will also hear that they grave responsibility. They are serve this heritage and share it hose who do not yet possess it. nodical Sunday our people will llenged to make the most of the res which have come to them. ynod was organized for no other e than to guard these heavenly res zealously and to share them thers.

t is this necessary? We believe Too many of our people know tle about their Synod. Too many of Synod as something way off here which periodically at- to raid their purses. They do ealize what Synod is doing for and their congregations — and they can and should be doing gh Synod. They do not realize *ney are Synod,* that Synod's pro- is *their* program, that all the s of Synod are *their* servants, ynod is *their* responsibility.

d the result? We believe you know the facts. Perhaps you t realize it, but your Synod is nted with a most serious prob- t wants to carry out the program oted at the Houston Conven- You — through your representa- — voted a program at that con- n which this year will cost your \$8,100,000. That's a lot of — until you begin to do a little g. This sum is to be given by 00 communicants during the 52 ys of 1954 — or about ten cents k per communicant member. Is o much for the great world-wide of your church? Just *what* will e a week buy? Yet our people average have not given even *At the time of this writing your is almost \$2,000,000 short* of g its very modest budget.

u ask "What's to be done?" We ad that you are convinced that ing ought to be done soon. what is planned. The President od is asking all congregations to all of the blessings God has red upon them through Synod express their gratitude to God ing a generous offering for mis- Will you make sure that your gation will join the 5,000 other gations of the Missouri Synod in ing Synodical Sunday in word ed?

HIGHER SCHOOLS

(Continued from page 15)

two new instructors on the faculty was the new president's first official act: the Rev. Clyde W. Kaminska, 1954 St. Louis graduate, and Dorothy M. Schmidt, 1954 Seward graduate.

The total enrollment of 98 includes 73 men and 25 women; 31 are pre-theological students; 13 are teacher-training and 54 are general students.

President Wangerin, prior to coming to Edmonton, served the church as missionary in war emergency work at Vanport, Oreg., 1943—1945; was pastor of Mount Olive Church, Shelton, Wash., 1945—1946; Assistant Executive Secretary of the Walther League, Chicago, 1946—1952; pastor of Immanuel Congregation, at Grand Forks, N. Dak., 1952 to 1954.

Prof. Walter M. Wangerin

Born on August 21, 1917, the son of the Rev. W. C. and Erna Geertz Wangerin, he attended Concordia, Fort Wayne; Concordia Seminary, Saint Louis, from which he was graduated in 1942; and received his M. S. Ed. from the University of North Dakota in 1954.

He and his wife, the former Virginia Storck, have seven children: Walter, Paul, Philip, Michael, Deborah, Gregory, and Virginia.

Concordia College, Austin

The Lutheran Concordia College of Texas at Austin opened its 29th school year with a service on September 5.

Of the total enrollment of 144 students, 87 are ministerial, 44 teacher-training, and 13 general education.

Since the dormitory facilities were crowded to capacity, the college declined applications of 12 students.

NEWS

The Rev. Erich H. Wildgrube, upon his arrival in New York after a six-week stay in Austria, where he interviewed 218 refugee families nominated for settlement under the auspices of Lutheran Refugee Service and wrote family descriptions of the refugees, said that no Lutheran in the U. S. would hesitate to aid refugees with job and housing assurance needed for their resettlement, if Americans could see firsthand the misery of refugee life in Austria.

The U. S. Refugee Relief Act, which permits resettlement of 209,000 homeless persons, requires assurances of jobs and housing for refugees. To help find such assurances, LRS circulates "dossiers," or descriptions, of the families interviewed by Pastor Wildgrube and other Lutheran representatives among congregations of church bodies cooperating in the National Lutheran Council and the Missouri Synod.

Pastor Wildgrube told of the difficulties people face in trying to escape from behind the Iron Curtain. "They are all taking a 50-50 chance," he said. "Some get through, and some don't. But we rarely hear of the latter." One of two brothers, reunited in Vienna after their escape from Communism, had little difficulty. The other, who in a rage against Communism, tore down a Russian flag, spent eight months in prison. After release he was caught trying again to escape and whipped so mercilessly that he lay unconscious nearly a month in prison. Undaunted, he tried again to escape and at last succeeded.

Besides serving St. Paul's Church in New Orleans, Pastor Wildgrube also served on the LRS reception committee in New Orleans during the displaced-person program and was the local representative of LRS pier services.

Discussing problems of The Lutheran Church — Missouri Synod seminaries on foreign fields were faculty representatives William Schweppe, Nigeria; W. H. Kampschmidt, Greensboro, N. C.; Adolpho Gruell, Brazil; R. M. Zorn, India; M. L. Kretzmann, India; and, back row, Edgar J. Keller, Argentina; H. Earl Miller, India (now pastor of Faith Church, Elma, N. Y.); Robert Gussick, Guatemala; and Fred Growcock, Mexico

An all-Canadian Lutheran Directory, first publication of its kind, is now being distributed. The 44-page directory, a project of the Canadian Lutheran Council, lists all Canadian Lutheran pastors and their addresses as well as all Lutheran congregations, membership, location, and pastor.

Nine Lutheran church bodies have a combined baptized membership of 198,806 in 1,002 congregations in Canada. Of these, the United Lutheran Church has 81,209; the Missouri Synod, 65,607; American Lutheran, 23,587; Evangelical Lutheran, 18,490; Augustana Lutheran, 6,014; United Evangelical, 2,611; Lutheran Free, 653; National Evangelical Lutheran, 435; American Evangelical Lutheran, 200.

An All-Lutheran "Free Conference" will meet November 11—12 in Minneapolis, Minn. This will be the first time in several decades that such a meeting has been attempted in American Lutheranism. Pastors and lay people from 16 Lutheran church bodies in the U. S. have been invited to attend the session "entirely on their own volition," reported Dr. S. E. Engstrom, president of the American Lutheran Conference, whose executive committee authorized arrangements for the "Free Conference."

Participants in the formal presentations, according to the announcement, will include Dr. Alvin Rogness of St. Paul, Minn., president of Luther Theological Seminary of the Evangelical Lutheran Church; Dr. F. Eppling Reinartz of New York City, secretary of the United Lutheran Church in America; Dr. C. Umhau Wolf, pastor of St. Paul's Lutheran Church, Toledo, Ohio, of the American Lutheran Church; and the Rev. Julius J. Gockel of Wilmette, Ill., of the Missouri Synod.

The American Lutheran Conference will hold its final biennial convention in Minneapolis November 10, when action will be taken to dissolve the 25-year-old organization, a loose federation composed of the Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church.

The Marti Timonen family, which came in a two-masted boat from Finland to the U. S. five years ago, lived under the shadow of deportation because of airtight immigration laws, until President Eisenhower recently signed the bill which special legislation last spring streamlined for the Timonens and which Congress passed. The bill will allow Timonen and his family to remain in the U. S. They have two daughters, Marjorlisa, 8, and Maya, 5, who was born in this country.

The girls are regular members of the Sunday school of Faith Lutheran Church of Elma, East Aurora, N. Y., where the Rev. H. Earl Miller is pastor.

MUSIC REVIEWS

Assisting the Choir Conductor.

To acquaint choirs with the fact that Concordia Publishing House, St. Louis, Mo., publishes and sells music, a new service is being offered: **Concordia Miniatures.** The first edition contains 25 numbers, most of them covering at least two pages, some more, enough to make a quick survey of new and seasonal publications.

These **Miniatures,** mailed free of charge, will make the conductor's task of selecting appropriate anthems less burdensome.

Echoes from Bethlehem. Christmas Carols for Children. By Richard T. Rohlfing. Concordia Publishing House, St. Louis, Mo. 75 cents.

Fourteen easy, original carols with tunes printed separately and an easy piano accompaniment below text and tune.

The home, the kindergarten, the lower grades, the Primary departments of the Sunday school — all will benefit from *Echoes from Bethlehem.*

These songs may also be incorporated in the children's annual Christmas Eve service. The tunes are easy, diatonic; the music and the words simple. The cover beautifully tells the story of the first Christmas. The print is excellent and the price reasonable.

WALTER WISMAR

ANNOUNCEMENTS

Installations and Ordinations

CANDIDATES

Ordained:

Bek, Edwin C., Christ, Falls City, Nebr., by C. C. Boye, Sept. 19.

Bielenberg, Albert, Christ, Oil City, Pa., by H. Bielenberg, July 25.

Ordained and Commissioned:

Goerss, Ronald, Faith, Los Angeles, Calif., by A. E. Mueller, Sept. 12.

Lange, William, Trinity, Los Angeles, Calif., by I. F. Hodde, Sept. 19.

Ordained and Installed:

Claycombe, Howard, Jr., St. Paul, Chambers, Nebr., by H. W. Roth, Sept. 12.

Mueller, Raymond, Zion, Oberlin, Mich., by F. Bickel, Sept. 12.

PASTORS

Installed:

Baerwald, Reuben C., Trinity, Alton, Ill., by C. Hilgendorf, Sept. 19.

Balash, John A., Jr., St. John, Bath, Ill., by R. G. Jordan, Sept. 26.

Behnken, Kenneth, Bethany, Long Beach, Calif., by N. C. Mueller, Sept. 19.

Beisel, Reuben C., University, Minneapolis, Minn., by H. A. Gamber, Sept. 26.

Bredehoft, John, Christ, Lincoln, Nebr., by W. W. Koenig, Sept. 12.

Breimeier, Dr. Kenneth H., as ass't Prof., Concordia Seminary, St. Louis, Mo., by G. W. Wittmer, Sept. 15.

Dannenfeldt, Paul T., Grace, High Point, N. C., by R. C. Stade, Sept. 26.

Felton, Charles W., Trinity, Watsonville, Calif., by F. W. Boettcher, Sept. 12.

Fuelling, Daniel W., Zion, Geneva, N. Y., by C. F. Wyppich, Sept. 26.

Gardels, Norman R., Mt. Calvary, North Miami Beach, Fla., by B. Schumacher, Sept. 12.

Geiger, Oren, Good Shepherd, Turlock, Calif., by A. Brohm, Jr., Sept. 5.

Heinitz, Kenneth, Redeemer, Salt Lake City, Utah, by J. F. Hennig, Sept. 16.

Hennig, Carl J., St. John, Nelson, B. C., Can., by R. H. Goetjen, Sept. 20.

Jacobsmeyer, Harold W., Hope, Shawnee, Kans., by A. C. Burroughs, Sept. 19.

Kauffeld, Paul, St. Matthew, Arapahoe, Nebr., by W. G. Landgraf, Sept. 19.

Koehneke, Martin L., as President Concordia, River Forest, by A. H. Werfelmann, Sept. 16.

Kohn, William H., Trinity, Mt. Rainier-Hyattsville, Md., by W. F. Bruening, Sept. 19.

Krueger, Carl J., Hope, Tonasket, W... H. A. Kriefall, Sept. 12.

Maier, Walter A., Jr., Hope, Levittown... M. A. Berner, July 11.

Mathiasen, George W., St. Mark and All... Toledo and Newport, Oreg., by P. W... Sept. 19.

Meichsner, E. T., St. John, Frazee 11... Calvary, Ponsford, Minn., by W. H... Sept. 19.

Meyer, Arno C., Immanuel, R. 3, Jeffer... Mo., by W. J. Wollenburg, Sept. 19.

Meyer, Waldemar E., Gethsemane, Len... by A. J. Meyer, Sept. 19.

Mueller, H. W., St. Peter, Waterville, ... F. Wessler, Sept. 12.

Mueller, Raymond, St. Paul, Gladwin... by F. Bickel, Sept. 12.

Neely, R. E., Grace, Concord, N. C., by... king, Sept. 12.

Preisinger, A., Lake Forest Luth. Chur... Forest, Ill., by A. H. Semmann, Sept...

Raedeke, Gerhard F., St. John, Young... Minn., by L. T. Wohlfeil, Sept. 26.

Reetz, Gordon D., as missionary fo... Louisville, Concordia, Louisville, ... C. A. Eberhard, Sept. 19.

Rossow, Edwin, Inst. Chaplain, Trini... inaw, Mich., by T. Wuggazer, Jr., S...

Stolp, F. H. Theo., Immanuel, Bridgma... by Th. Laesch, Sept. 19.

Twenhafel, Arnold, Berea, Alton, Ill., by... cent, Sept. 26.

Zimmermann, Paul A., as President C... Seward, at St. John's, Seward Nebr., ... Graebner, Sept. 19.

TEACHERS

Installed:

Bahr, Edward, Pilgrim, Wauwatosa, ... F. Kretzschmar, Sept. 12.

Baker, Cand. Joseph, St. Matthew, Lem... by W. F. Pieper, Sept. 5.

Bangert, Martin J., St. Peter, Indianap... by H. C. Meister, Sept. 12.

Behrens, Cand. Floyd F., Holy Cross... Miami, Fla., by B. Schumacher, Sept...

Frick, Ralph, St. Paul, Melrose Park, ... P. L. Kluender, Sept. 19.

Germeroth, Paul, E. Bethlehem, Det... E. Schildt, Sept. 19.

Hahn, Cand. Walter M., Trinity, Lockp... by E. E. Heuer, Sept. 12.

Hansen, Richard, Bethany, Hollywood... by H. H. Borchers, Sept. 12.

Hartmann, Cand. Dale, Immanuel, Kan... Mo., by T. A. Weinhold, Sept. 26.

Helming, Cand. Warren H., Immanuel, ... non, N. Y., by H. E. Proehl, Sept. 12.

Henke, Cand. Charles F., St. Paul, Fort... Ind., by E. A. Nerger, Sept. 19.

Hitzemann, Erhardt W., Zion, Bay City... by H. F. Zehnder, Sept. 12.

Hollmann, Edwin F., Trinity, Whittier, ... R. H. Jeske, Sept. 19.

House, Cand. Robert, St. Paul, New Orle... by W. F. Wedig, Aug. 29.

Johns, Cand. David O., Christ, Chicago... R. C. Stuckmeyer, Sept. 19.

Junghans, Cand. Norman, Hope, St. Lo... by E. L. Roschke, Sept. 19.

Klepper, Cand. Harry W., First Bethlehe... cago, Ill., by E. A. Reinke, Sept. 19.

Kraft, Cand. Glenn O., Immanuel, B... Mich., by T. Stiegemeyer, Sept. 12.

Lettermann, Cand. Henry, Trinity, Ft. ... dale, Fla., by D. Gibson, Aug. 29.

Meyer, Erwin M., Holy Cross, Saginaw... by H. F. Krach, Sept. 12.

Miller, Herman F., Trinity, Bronx, N... P. G. Sander, Sept. 19.

Nohl, Frederick, St. John, Forest Park, ... E. L. Paul, Sept. 12.

Sagehorn, Donald J., Grace, Key West, ... C. A. Sammetinger, Sept. 20.

Schaeffer, Cand. Orville, St. Paul, Ev... Ind., by E. G. Dobelstein, Aug. 29.

Schmandt, Paul W., St. Jacobi, Jennin... by K. W. Ziegler, Sept. 19.

Schmeling, Cand. Albert, Trinity, Wy... Mich., by P. F. Wieneke, Sept. 12.

Seboldt, Cand. Franklin O., Zion, C... Ohio, by C. T. Schuknecht, Aug. 15.

Siekmann, Cand. Vernon, St. Paul, ... Ill., by M. R. Fritz, Sept. 26.

Siemers, John W., First, Culver City, C... H. B. Tietjen, Sept. 12.

Zimmer, Cand. Richard, Lynwood Lut... wood, Calif., by S. Thies, Sept. 12.

Dedications

Strasburg, Ill. St. Paul, new chur... parish hall, Sept. 12.

Grand Island, Nebr. Trinity, new ... Sept. 5.

Marblehead, Mass. Clifton, church an... hall, Sept. 12.

East Meadow, N. Y. Calvary, new ... Sept. 12.

Anniversaries

, Iowa. St. Peter, the 75th, Sept. 12.
r, Pa. Mt. Calvary, the 50th of its or-ation, Sept. 12.

Official Notices

Gade, a teacher of our church, has his membership with The Lutheran — Missouri Synod and is not eligible ill. — THE PRAESIDIUM OF THE NORTHERN DISTRICT: A. H. WERFELMANN, *President;* NICKEL, *Vice-President;* A. A. BRAUER, *sident.*

A. H. Bertram, Storm Lake, Iowa, has ppointed Visitor of the Storm Lake in place of Pastor G. H. Schaefer, cepted a call into another circuit. — OBECK, *President,* Iowa District West.

H. F. Hensick of Dearborn has been d Visitor of the Detroit Northwest to replace the Rev. E. E. Rossow, who pted a call as institutional missionary Saginaw Circuit. — A. ZEILE, *President,* n District.

Synodical Conference

3d Convention of the Evangelical Lu-Synodical Conference of North America onvene on Tuesday, November 16, 1954, igo, Ill. Opening service at First St. hurch, 1301 North La Salle (Dr. J. G. astor), at 9:00 A. M., November 16. information regarding program, hous-, is being mailed to all delegates of the Convention through their District Pres-– M. H. FRANZMANN, *Secretary.*

Notices

Concordia Seminary Auction Co. at the Seminary is interested in acquiring of retired and deceased ministers for and resale. Terms and other informa-ilable from CARL VOLZ, Manager, Used-ore, Concordia Seminary, 801 De Mun, s 5, Mo.

Pritzlaff Memorial Library, St. Louis, and the Concordia Historical Institute are in need of early issues of the LUTHERAN WITNESS. If you possess copies or complete volumes of any or all of the first 25 volumes (1882—1905) and wish to dispose of them, write the LIBRARIAN, Concordia Seminary, 801 De Mun, St. Louis 5, Missouri.

Synod's Board of Directors Has Designated

SUNDAY, DECEMBER 12

as

"THIS IS THE LIFE" SUNDAY

All congregations are asked to support the television program with a special offering on that Sunday.

Changes of Address

Pastors:

Bauer, Frank J., 8 Ellington Rd., Wollaston 70, Mass.
Bangert, Norman J., 45-725 Kamehameha Highway, Kaneohe, Hawaii
Betow, Burton C., 109 W. Pine, McLeansboro, Ill.
Bielenberg, Albert, 230 West F St., Elizabethton, Tenn.
Brandt, Eldon L., 888 10th St., Marion, Iowa
Brommer, Wm. F., c. r. m., 6844 A Gravois Ave., St. Louis 16, Mo.
Bruss, Henoch W., 579 Grand Ave., Steamboat Springs, Colo.
Duever, Fred E., 254 Church St., Crystal Lake, Ill.
Gardels, Norman R., 1532 N. E. 176th St., North Miami Beach, Fla.
Goehring, Charles N., 16428 Woodruff Ave., Bellflower, Calif.
Hartner, Henry G., 845 Prospect Ave., Oakland 10, Calif.
Haserodt, Elmer V., em., 10443 S. Claremont Ave., Chicago 43, Ill.
Hellwege, Oscar, Marshfield, Mo.
Israel, F. C., em., 4824 W. Hutchinson, Chicago 41, Ill.
Kanning, E. H., Ormsby, Minn.
Kaub, Arthur H., em., 230 S. Delmar, San Gabriel, Calif.
Kauffeld, P. M., Arapahoe, Nebr.
Koehler, Arthur, 1945 Novato Blvd., Novato, Calif.
Kuechle, George, 5860 Woolman Ct., Apt, 66, Snow Village, Parma 30, Ohio
Lehenbauer, Paul M., Box 297, Bridger, Mont.
Lewis, Arthur T., R. 3, Box 15 B, Port Orchard, Wash.
Littmann, Walter, R. 5, Wapakoneta, Ohio
Lohrmann, Chaplain Herold G., 555 Engineer Group, A. P. O. 164, c/o PM, New York, N. Y.
Mann, H. Albert, 317 W. 6th St., Apt. 10, The Dalles, Oreg.
Moose, Walter A., 310 Sheridan Rd., Sheridan, Oreg.
Mueller, H. W., Waterville, Minn.
Mundinger, Prof. Paul A., 1102 Bonnie Brae, River Forest, Ill.
Nau, Louis Y., Box 507, Manila, Philippines
Nelsen, Louis E., Jr., St. John's Luth. Church, Lily, Wis.
Pankow, Bernard J., 220 Elm St., Northville, Mich.
Phipps, Ralph A., 16 1-Chome, Fujimicho Chiyoda-ku, Tokyo, Japan
Reiss, Harold, 1637 Scranton, Pueblo, Colo.
Ritz, Rudolph A., 210 Wilbrod St., Ottawa 2, Ont., Canada
Rosenau, Robert H., 5821 Humboldt Ave., N., Minneapolis 12, Minn.
Rossow, Edwin E., 2041 S. Washington, Saginaw, Mich.
Sampson, Marlin J., Box 8242, 145 Santa Clair, Jackson, Miss.
Schuetz, Alfred L. T., 1219 S. Gertruda Ave., Redondo Beach, Calif.
Schulze, Frederic W., em., 715 York Ave., York, Nebr.
Surburg, Prof. Raymond, 316 N. Sixth St., Seward, Nebr.
Timm, Harry A., 1109 Linn St., Peoria, Ill.
Welzel, Nestor, Av. Leovigildo Felgueiras 63, Apto. 103, Garcia, Salvador, Bahia, Brazil, S. A.
Wiederhoft, Clair A., 512 W. Duarte Rd., Arcadia, Calif.
Wittenburg, Everett L., Box 127, Wilcox, Nebr.

Teachers:

Abel, Alfred C., 280 Viewmont Lane, Corvallis, Oreg.
Aufdemberge, Edgar H., 22-11 123d St., College Point 56, N. Y.
Bertram, Hy., em., 520 Clark St., Aurora, Ill.
Chapman, Wayne G., 1072 Willard, S. E., Warren, Ohio
Decker, Wilbur George, Trinity Luth. School, Box 255, Sauk Rapids, Minn.
Eggert, Elmer W., Sr., 1115 13th St., Eureka, Calif.
Foerster, Lloyd, 21 Daniels St., Pawtucket, R. I.
Grauer, Albert W., 25 Lill St., Rochester 21, N. Y.
Karpinsky, John, R. 1, Box 228, Thiensville, Wis.
Kieschnick, Melvin, 620 N. Adams St., Glendale 6, Calif.
Klawiter, John W., Buckley, Ill.
Klosterman, Marvin, 324 W. Third St., Peru, Ind.
Kraemer, Carl H., em., 959 Western Ave., Watseka, Ill.
Lohse, Elmer W., 1509 E. 22d St., Cheyenne, Wyo.
Lorenz, Martin E., 4806 W. Waveland, Chicago, Ill.
Luedtke, Frank K., cand., 1170 W. Oakcrest Ave., St. Paul 13, Minn.
Lutz, Erwin W., 3435 A Hartford, St. Louis 18, Mo.
Rogner, Albert C., 3308 Mackinaw St., Saginaw, Mich.
Ruthenbeck, Hilbert, 615 N. Orient St., Fairmont, Minn.
Sherman, Frederick W., R. 12, Thimlar Rd., Fort Wayne 8, Ind.
Siekmann, Vernon, 1828 Kishwaukee St., Rockford, Ill.
Spurgat, Prof. Otto R., 214 Midland Ave., Tuckahoe, N. Y.
Theiss, Robert J., 87-22 79th Ave., Glendale, Brooklyn 27, N. Y.
Wendland, Howard F., 300 Broad St., Menasha, Wis.
Wiegman, Eugene, 918 Atchinson, Atchinson, Kans.

FINANCIAL REPORT

From February 1, 1954, to September 30, 1954

Districts	Budget Account	"Conquest for Christ"	Armed Services
and British Columbia	$ 8,760.28	$ 65,180.88	$ 819.64
	75,999.41	489,222.28	17,025.17
ia and Nevada	42,734.61	232,372.20	4,759.86
	324,417.35	1,395,424.64	34,103.25
Illinois	109,022.61	454,662.20	12,898.41
o	22,377.94	126,806.41	4,020.61
	80,608.25	415,421.65	10,957.46
	204,419.72	715,425.46	14,365.09
Georgia	10,750.13	32,011.82	1,442.17
ist	79,000.00	327,767.69	11,370.48
est	137,141.92	523,591.77	15,549.46
	78,828.62	426,595.86	10,871.65
a and Saskatchewan	4,964.13	63,208.24	869.97
n	340,950.08	1,170,923.37	30,828.18
ta	286,184.00	1,011,628.95	27,231.63
	12,711.81	72,749.41	1,999.49
akota	44,243.01	237,195.39	4,983.11
Visconsin	146,394.98	486,073.86	14,700.15
n Illinois	281,957.26	895,448.49	33,365.30
n Nebraska	80,000.00	333,917.73	9,393.31
st	63,038.04	318,084.93	9,229.19
na	22,229.76	173,695.29	2,604.25
	24,000.00	142,338.72	1,506.57
akota	34,020.12	162,386.23	4,475.40
Visconsin	199,268.57	795,357.90	17,707.56
stern	58,177.28	238,111.57	8,881.15
n	8,718.02	112,782.45	2,365.83
n California	44,035.34	298,011.16	7,007.15
n Illinois	67,941.06	302,495.00	9,315.25
n Nebraska	89,208.37	374,498.12	8,973.50
	42,565.60	460,831.06	11,361.43
	266,041.63	963,406.23	27,964.36
otal from Districts	$ 3,290,709.90	$13,817,626.96	$ 372,946.03
from Sundry Sources	60,951.56	28,212.88	7,448.23
RAND TOTAL	$ 3,351,661.46	$13,845,839.84*	$ 380,394.26

* CFC Collection includes prior years

OPERATING STATEMENT	1953	1954
Requirements, February 1 to September 30	$ 4,333,333.33	$ 5,400,000.00
Receipts, February 1 to September 30	2,725,977.07	3,351,661.46
PERATING DEFICIT	$ 1,607,356.26	$ 2,048,338.54

Charles E. Groerich, Assistant Treasurer

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

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